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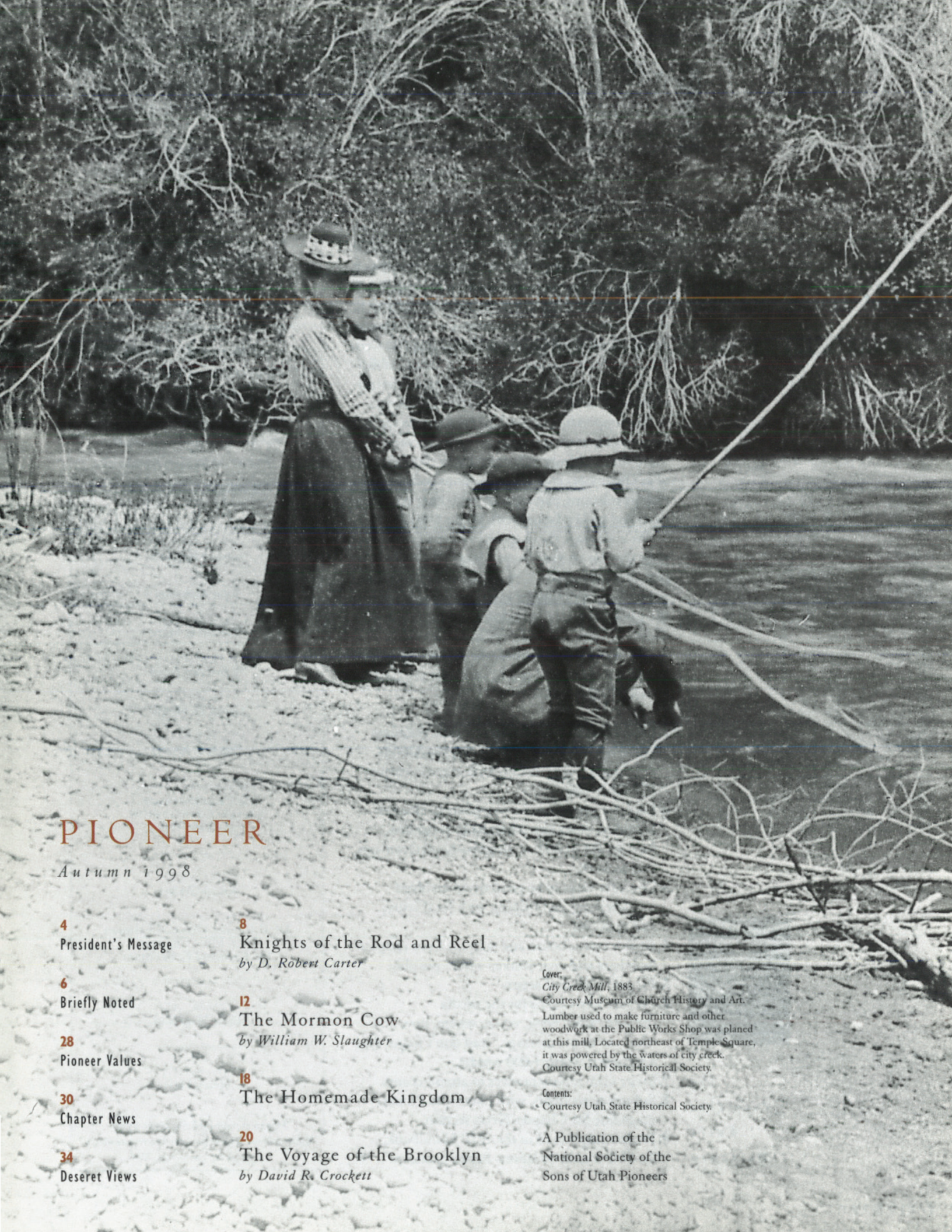
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Cover:

City Creek Mill, 1883.

Courtesy Museum of Church History and Art.

Lumber used to make furniture and other
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at this mill. Located northeast of Temple Square,
it was powered by the waters of city creek.
Courtesy Utah State Historical Society.

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Courtesy Utah State Historical Society.

A Publication of the
National Society of the
Sons of Utah Pioneers

Doing PR for the Pioneers



by
President
Karlo
Mustonen

In July I had the privilege of representing the National Society of the Sons of Utah Pioneers in the annual Days of '47 parade in Salt Lake City. While I was riding in the parade, I was thinking about what a marvelous publicity opportunity this parade offered to the Society. The name of our organization was prominently posted on the side of the vehicle for thousands of spectators to view.

In recent years the National Society has taken steps to improve our efforts in the area of public relations, including a Public Relations Handbook that was written and published by Richard Frary. We have also appointed a public relations director to the National Board. Currently, Dr. Ray Barton serves the needs of the Society in this area. We were fortunate to be able to be involved in many publicity-worthy events during 1997, including the Sesqui-centennial Trek from Nauvoo to Salt Lake City.

The importance of good public relations can not be over-emphasized. Public relations encompasses more than publicity, although that is certainly part of it. Other aspects of public relations include community relations, partnerships with other organizations and good relations with public officials.

We encourage the chapters to have a public relations director on their chapter board. It is important that this individual be responsible for publishing public notices of chapter meetings and activities in the public media. Also helpful are articles written about our pioneers, and our chapter activities.

Dr. Barton has written the following guidelines for a successful public relations program to be used by the chapters:

1. Each chapter should have a public relations board member, who will be responsible for developing relationships with representatives of local media.
2. Look for opportunities to publicize chapter activities, including scholarship programs, food for the homeless, neighborhood clean-ups and so forth.
3. Consider ways to be proactively involved in addressing and helping with local issues and concerns.
4. Secure consultation and support from chapter members and civic leaders where possible.
5. Prepare a plan of action.
6. Prepare news items for the media (be sure "who, what, when, where, how and why" are in the message," and don't forget that a picture is worth 1,000 words).
7. Invite civic representatives to attend events.
8. Submit news items, with photos, to Pioneer magazine for Chapter News section.
9. Review pages 3-13 in the SUP Handbook, "To SUP Public Relations Representatives." ▼

PIONEER

*A Publication of the
National Society of the Sons of
Utah Pioneers*

MISSION STATEMENT

The National Society
of the Sons of Utah Pioneers honors
early and modern-day pioneers,
both young and older, for their faith
in God, devotion to family,
loyalty to church and country,
hard work, service to others,
courage in adversity, personal integrity
and unyielding determination.
Pioneer magazine supports
the mission of the Society.

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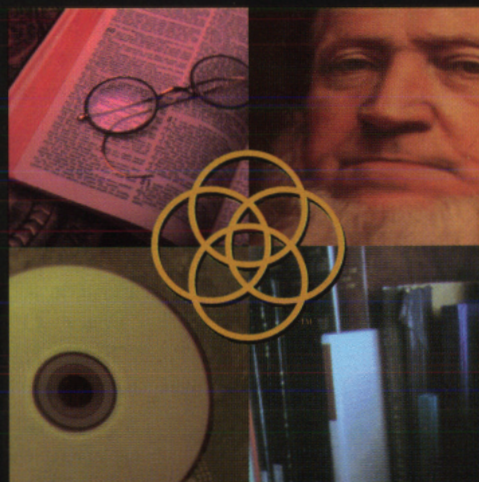
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SUP Historical Project Nearing Completion

The SUP's four-volume series on pioneer men of Utah is nearing completion. According to Florence Youngberg of the National Office, who has been handling most of the project single-handedly, the hard-bound set is in the proof-reading stage and should be published and ready in time for Christmas gift-giving.

"This has been a tremendously time-consuming task," Florence said. "The histories contain not only information on what each of these pioneer men did, but also considerable genealogical information on each. I believe these books will be extremely valuable as histories and research tools."

The SUP will sell the sets for \$150 (the retail price will be \$170). Those who contributed historical information will be given a \$25 coupon. Instructions will be mailed to all who participated in the project

Who said pioneer history

is an exact science? In the Winter issue of Pioneer, a "Deseret Views" article called "Peace Offerings" told the story of Charles John and Hyrum Christensen, two young boys who escaped a frightening encounter with some playful Indians by giving them a bag of their grandmother's cookies. The story was submitted by a granddaughter of Charles John, who remembers hearing it from her grandfather himself. But Margery B. Bitter of Salt Lake City, another descendant of the Christensen family, wrote with historical evidence that the two boys in the story were really Charles John and Frederick William Christensen. Hyrum Moroni Christensen was much younger than his two brothers, and hadn't even been born at the time the incident occurred. As Mrs. Bitter wrote, "it does point out the need for accuracy in our family research."

Thanks for clearing that up!

It's still not too late

to make plans to join the National Society of the Sons of Utah Pioneers in the Christmas in Branson tour that is being arranged through Hyde Encore Tours of Salt Lake City. The trek, which is scheduled for Nov. 17-22, will feature meals and

entertainment, including the Osmond family, Andy Williams, Jim Stafford and the New York City Rockettes. For more information contact Robert Hyer at Hyde Tours, (801) 866-4242. ▼

L. Clair Likes has written

a wonderful song called "The Pioneers." Following are the words:

*Singing through laughter,
singing through tears,
This was the way of
the pioneers.
We tread the trail which
they once trod
In search of peace to
worship God.
Above the peaks we see a face
and hear a voice,
This is the place!*

*Singing through laughter,
singing through tears,
This was the way of
the pioneers.
We see their shadows,
and they were tall;
Across the years we hear
them call;
We see their deeds in
honor stand,
And call them "Men" who
built this land.*

*Singing through laughter,
singing through tears,
This was the way of
the pioneers.
We stand our backs
against the sun
To see the length our
shadows run.
We look ahead a century
And wonder what our
sons will see.*

*Singing through sunshine,
singing through rain,
Oh, where shall we find their
likeness again?
Singing through laughter,
singing through tears,
God give us the strength
of the pioneers.
God give us the strength
of the pioneers.*

Pilgrims, Pioneers and Privileges



by
President
Mary A. Johnson

This is the time of year when our gratitude seems to grow to greater depths as we think back on those pilgrims who came to Plymouth Rock. They struggled with many of the same problems Utah's pioneers faced: wilderness, hunger, disease, cold, heat, Native Americans and separation from families and familiar surroundings. The isolation must have been frightening.

Many of our Utah pioneers were descendants of these early Americans. William Snow was one whose family lines reached back to Woburn, Mass., where his ancestor, Richard Snow, was living in 1645. Others of his ancestors fought in the Revolutionary War.

William was born in St. Johnsbury, Vt., on 14 December 1806. In 1850 he came to Salt Lake, where he helped draft laws for the territory of Utah. When Johnston's Army threatened to approach the Valley in 1858, he moved to Lehi with his wives and children. In 1861 he was called to the Dixie Mission. So, with two wives and their children, he started for Pine Valley as winter neared, arriving in the Southern Utah community on Christmas Eve after traveling through much cold and storm. The snow was so high when they got close to the valley that others had to come and help them make it through to their destination. When they arrived, those already living in Pine Valley opened their hearts and doors to the cold, weary travelers, sharing a wonderful, crackling pine log fire in the fireplace and delicious hot soup to warm and fill their empty stomachs.

This was just the beginning of a memorable, but difficult, period of service in the Snow family. They met and conquered challenges constantly. Life never became easy.

Would those of us who are descended from these stalwart, dedicated pioneers willingly pick up and move in the heart of winter under such challenging conditions? Do we, like they, face difficult situations head-on and move forward rather than retreat? Can we rise above our daily duties and conquer fears? Will we carve new pathways and leave an honorable heritage for those who will follow us? We will if we truly honor those who paved the way for us.

We, too, are pioneers, descended from those pioneers who plowed the fields and fought the crickets; descended from the pilgrims who cleared the brush, planted the crops and fought mosquitos. We are pioneers in our time and our place. We have fields to plow, crops to plant and infestations to overcome. How fortunate we are to have deep roots to strengthen us as we go about our pioneering. What a privilege it is to be able to pioneer in our time and our place.

The PISCATORIAL Adventures of Utah's Pioneers

by D. Robert Carter

K N I G H T S O F T H E R O D A N D

R E E

A colorful but seldom-told tale originating from the Mormon trek west is the saga of pioneer fishing in the streams along the trail. Since water was a commodity essential to successful western migration, the Mormon Trail either paralleled rivers and streams or stayed in close proximity to them and other water sources all the way to the Great Basin. Usually, where there are streams there are fish, and where there are fish there are bound to be fishermen. Mormon groups moving westward were no exception to this rule of thumb; they too had their fair share of the Knights of the Rod and Reel.

Recreation offered one reason for fishing. The trek west gave men more opportunity for fishing than many of them formerly had in their everyday lives. Perhaps it will surprise some to find that a common day used for fishing was Sunday. The most convenient days to fish were the layover days when companies stopped to rest, refresh the animals, take care of miscellaneous camp chores, and make repairs to their wagons. Sunday was a common layover day, which made it a popular day to fish because on the Sabbath many men had more leisure time.

Leaders like Brigham Young, Heber C. Kimball, and Wilford Woodruff made speeches counseling against hunting and fishing on Sunday. At the beginning of the vanguard company's trek on Sunday, April 11, 1847, Heber C. Kimball made such a plea. He told the group that those who hunted and fished on Sunday would not prosper. Ironically, on that date Kimball's journal records that "after I arrived in Camp, one of my hunters, John S. Higbee, having killed a crane, a Racoon and caught a number of fish, he presented me with a very nice one, which made us an excellent supper."¹

The next Sunday was a layover and Higbee fished again, noting in his journal: "lay by for Sunday caught with my net about 100 fish."² Brother Higbee must have been out fishing the previous week when Kimball made his plea not to fish on Sunday.

Weeks later on a warm Sunday in July while camped on Weber River, Heber C. Kimball again preached a similar sermon, the gist of which was recorded in Horace Kimball



Weber River, 1870. Courtesy Museum of Church History and Art.

Whitney's journal: "It was his mind that the brethren should stay in camp & not go out hunting fishing, &c. but lift up our hearts to God in behalf of the President, & other of the sick & afflicted, that we may be speedily enabled to pursue our journey." At the end of the same entry Whitney wrote, "I walked down to the river this afternoon, where after fishing a few minutes I caught a very fine trout, weighing a pound or more." Whitney shared some very elite company. On that same date Wilford Woodruff wrote in his journal, "Several Brethren caught some trout that would weigh near two lbs. each. I caught 2." This behavior seems typical of the company's entire journey. Such was the lure of the stream.³

The other main reason the pioneers fished was for food. From the outset the Mormon leaders planned for their future wagon companies to use fish as well as wild plants and animals to supplement their food supply while on the trail. The more fish, game, and wild plants they ate, the more provisions they saved for future use on the trail or after their arrival in the valley.

Church leaders printed in the Oct. 29, 1845 edition of the *Nauvoo Neighbor* a list of items considered necessary for a successful journey across the plains. This Bill of Particulars included one seine (a large fishnet) for each company and four or five fish hooks and lines per wagon. There is ample evidence that the leaders' recommendations were put into effect during the westward migration, and fish added zest to a rather dull trail diet.

Even before the first wagon company headed west, members of the Mormon Battalion became the earliest of the pioneer fisherman. Battalion members fished where streams were available on their journey through the Southwest. In fact, on the evening before the famous "Battle of the Bulls" in southern Arizona, Azariah Smith went fishing in the San Pedro River. He caught what he called "two fine Salmon," which were likely what we would call cutthroat trout. Smith also fished in the ocean after arriving in California.⁴

In 1848 on their return from California to Utah through the Mormon/Carson Pass, some Battalion men fished with

considerable success in the streams of the Sierra Nevada Mountains. The boys also successfully fished the Humboldt River, Goose Creek, Cassia Creek, and other small streams that enlivened the rather drab desert terrain of the Great Basin. Addison Pratt, who had recently returned from a Hawaiian mission, traveled to Salt Lake Valley with members of the Battalion in the Samuel Thompson Company. Pratt cherished memories of Goose Creek and later wrote, "Here we found the greatest abundance of trout of any stream I ever saw. The largest weighing about one pound and a half." The company camped one evening on a dry stream bed not far from Cassia Creek. It was here that Pratt earned the reputation of being an expert fisherman. He had a hunch that in the wet seasons this stream bed had water in it, and in his words, "I concluded there must be trout in it higher up where there was a running stream. After our camping affairs were arranged, I took my rifle, and steered off towards the head of the stream and soon obtained a goodly string and returned to camp with my fish, to the astonishment of all hands, and they gave it as a general opinion, that I could catch a mess of trout, if I could only find rainwater standing in a cow track."⁵ Chubs were also found to be plentiful in streams such as the Humboldt and Malad rivers.

The overwhelmingly male pioneer company of 1847 probably contained more avid fishermen than any other Mormon company. Many of its members were outdoorsmen, and traveling with the group was avid fly fisherman Wilford Woodruff and at least three men who had been professional fishermen, John and Isaac Higbee and William S. Wadsworth. The fishing activities of this company are well-documented. Manuscripts show that they fished frequently and seemed to enjoy it tremendously.

Emigrants fished mostly by using hook and line, and commonly used crickets, grasshoppers, other insects, and meat for bait. A few of the brethren landed some trophy catfish on the Elkhorn and Platte rivers. Mosiah Lyman Hancock came west with Brigham Young in 1848. While fishing on the Elkhorn, he caught a 36-pound catfish. John Pulsipher had to help him pull it out of the water. Fourteen years later Henry Stokes told of seeing a boy catch an 18-pound catfish. Stokes wrote that the boy "could not pull it out of the water. One of the men got a gun and shot it for the boy." The grand champion of them all must have been a catfish brought into the camp of Daniel McArthur's Church Team Company in 1863. It was caught in the Platte and weighed either 70 or 80 pounds depending on story-teller.⁶

Members of Brigham Young's vanguard company found good luck in a small lake near Loup Fork. Soon after they arrived at their evening camping spot, Porter Rockwell discovered a little lake nearby full of sunfish and told William Clayton. Clayton described what happened next: "I took a couple of hooks and lines,

handed some to him; and went to fishing myself with others and we had some fine sport. I caught a nice mess which Brother Egan cooked for supper, and although they were small they made a good dish. Many of the brethren caught a good mess each."⁷ Howard Egan, the cook for Clayton's mess, said the fish tasted "first rate." What else could a chef say about his own cooking?

Wyoming's Deer Creek also provided good fishing. After camp was pitched, William Clayton went to the creek and fished until a little after dark. He caught 24 half-pounders. A week later he fished a small stream near present day Casper, Wyoming. Clayton must have had a smile on his face when he wrote in his journal, "I caught 65 very nice ones which would average half a pound weight each. About six o'clock I started back but found I had got more than I could carry to camp. However, when I got about half way, Brother Cloward met me and helped to carry them. We arrived at camp about sun down pretty well tired."⁸

Some of the companies took seines along. The original pioneer company not only had a seine, but they took their own boat called the Revenue Cutter. They had varied success fishing with their boat and large net. Near the beginning of their journey, John S. Higbee and several others took the boat to a small lake near the Platte and tried their luck. They drew their net three times and their total catch consisted of "a Large snapping Turtle, 4 small Turtles, a small duck, 2 small cat fish, and 2 creek suckers." Choosing not to be discouraged, the next day they fished another small lake and Wilford Woodruff described their catch as "213 fish Buffalo [a strange looking type of sucker with a humped back, hence buffalo] & Carp which was divided in the camp. A Buffalo would weigh 10 lbs & carp 2 lbs & had a good supper."⁹ Some of them had carp and suckers again for breakfast the next morning. Obviously, their fish tastes differed from ours today.

The vanguard company later used their boat and seine on the Laramie Fork. Reports of their success differ. John Higbee wrote that he caught about 50 fish. William Clayton described a catch of 60 or 70 small fish, and Heber C. Kimball's Journal claims they caught 60 or 70 very large fish.¹⁰ Fishermen haven't changed much through the years.

Other companies also used nets. James Smithies headed west later in the year 1847. His company stopped on the Elkhorn River and drew their net. According to Smithies, "Several wagon loads of Boffalo-fishes was caught in the river. we had some for supper last night."

Brigham Young's 1848 Company also fished successfully with a net in a small lake near the Elkhorn and not quite so successfully in the Green River in Wyoming where they brought in only a few trout. Sarah Moriah M. Cannon told of the Hoffheins & McCune Company using a net on the Sweetwater River just east of Rocky Ridge in 1857. In an hour and

"We found the greatest abundance of trout of any stream I ever saw. The largest weighing about one pound and a half."

Addison Pratt



**"I took a couple
of hooks and
lines, handed
some to him;
and went to fish-
ing myself with
others and we
had some fine
sport.**

William Clayton

a half the fishermen caught what she called, "fish sufficient for three hearty meals for the entire camp." They even salted some of the fish for future use.¹¹

At Greasewood Creek (now called Horse Creek) members of Brigham Young's 1848 company used neckerchiefs and aprons instead of their seine to net fish and caught a great quantity. Other companies carried no nets and had to improvise. In 1848 members of the Zerah Pulsipher Company used a sheet for a net as they fished the Sweetwater River. Daniel Wood described how the two bottom corners of the sheet were held underwater while the two upper corners were held above the surface of the stream. Two or three men would then enter the water some distance upstream and drive the fish toward the makeshift net. When the fish swam into the trap the lower and upper corners of the sheet were closed together and the fish were taken from the water. Men in the Thomas E. Ricks Church Team took off one of the new wagon covers and used it for a seine near Ft. Laramie. Lorenzo Hadley wrote that "they must have taken out one ton of fish with just one drag." The Charles A. Harper Company of 1855 used a tent to catch a great number of fish in the Sweetwater.¹²

In 1863 some of the down-and-back wagon trains also used unconventional methods to fish the drought-stricken Platte River. Water was found only in the deepest holes of the river bed. G.G.R. Sangiovanni wrote that in these holes "there were fish by the thousands—catfish, pike, chubs, suckers, and principally improvised tackle was used to catch them. They made spears from butcher knives, forks or bits of iron. Many times they would wade in and catch them with hands." James Mills Paxton, an English emigrant, was one of those fishing with a knife secured to a pole when his attention was "attracted by a pretty little striped cat running along the bank. Being an expert with a knife on the end of a pole I gave him a poke

and was very much alarmed to see everybody holding their nose or turning them Heavenwards. But it was considered a brave act for which they presented me with a Suit of clothes."¹³

Wilford Woodruff was very possibly the first man to try an artificial fly on the trout streams of the West. Woodruff fished prior to reaching the trout streams, which had their sources west of the Continental Divide, but it wasn't until a layover at Ft. Bridger that he finally had enough time to break out his Liverpool trout rod and fix his reel, line and artificial fly. He caught 12 that day and he claimed that "all the rest of the camp did not ketch during the day 3 lbs of trout in all which was proof positive to me that the Artificial fly is by far the best thing now known to fish trout with."¹⁴ Many of today's devotees of Isaac Walton would heartily agree.

Woodruff fished most of the trout streams along the trail from Ft. Bridger into Salt Lake Valley. He worked the Bear River with what he referred to as "all sorts of luck good bad and indifere[n]t." His journal entry for July 12, 1847, demonstrates his excitement: "I some of the time would fish half an hour & Could not start a fish. Then I would find an eddy with 3 or 4 trout in it & they would jump at the hooks as though there was A bushel of trout in the hole. And in one instance I caught two at a time. I fished some of the time on horsback riding in the middle of the stream... And I knew not at what moment I would have A griselly bear upon my back or An Indian Arrow in my side for I was in danger of both. Some of the time I would have A dozen bites at my hook in one & nearly drown 3 or 4 trout & not get one."

If Woodruff were alive today, he would still be flipping that fly.

Fishing along the trail provided recreation and palatable food for a significant number of emigrants. Many of them likely would have agreed with the phrase G.G.R. Sangiovanni used to describe the bonanza of fish the hungry people of the McArthur Church Team found in the unseasonably dry Platte River in 1863: "It was 'manna' for the Saints." ▼

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**"I fished some of
the time on
horsback riding
in the middle of
the stream..."**

Wilford Woodruff



THE MORMON

On Thursday, September 14, 1854,
Robert Campbell's Mormon
emigrant wagon train came upon
a grisly site a few miles east of
Fort Laramie, Wyoming.

Thomas Sutherland, company clerk, recorded:
"We traveled 8 miles to Bordeaux Station, there are
mountaineers settled here and they do blacksmith
and trade oxen and horses. It was at this place that
the Indians killed 29 soldiers with their officer, they
are buried close by the road. I have visited the grave
and some of the men's heads are not even covered.
It was the settlers that buried them, as the remain-
der of the soldiers could not leave the fort being few
in number. There was also a man's face lying on

NOTICE TO THE EMIGRANTS!!!

I take this method of notifying all persons, en route for California that the Indians on Mary's river, heretofore, have been very hostile, and committed many depredations upon the Emigrants, by stealing cattle, horses, &c., and killing many of the travelers, and will most probably prove troublesome this season, unless due

Caution and Vigilance

Is used, in passing through their country.

Maj. Holeman, the Indian Agent for this Territory, has gone in that direction, and will, it is hoped, effect peaceful relations with them. It is, however, best to be on the alert, and not give them any advantage.

It would be wisdom to travel in companies large enough, so that a vigilant guard can be kept up without being so burdensome upon the men, as to wear them out, and render them unfit for service; to have your arms and ammunition in order, and ready for instant use; to select your camping places as remote as possible from brush or any other covert place.

Either tie up your stock within your guard encampment at night, or have a guard constantly out with them. It is also best for each organized company to keep together, as those straggling from camp may be molested. It is confidently believed if a little caution, and strict vigilance is used, all may go safely; and being notified, will be prepared accordingly. But little danger is apprehended until after passing Goose creek mountains, as the Shoshone or Snake Indians have heretofore been very friendly, so much so, that one man could travel in their country in peace and safety. I therefore request all travelers, in order to maintain peaceful relations with them, to treat them kindly.

Given under my hand at Great Salt Lake City, Utah Territory, the twelfth day of June, 1851

BRIGHAM YOUNG, Governor,

And ex-officio Superintendent of Indian Affairs, Utah Territory

the bank with the teeth firm in the jaw bone and the flesh appeared recently taken off. Several military gloves were lying on the grass close by."¹

It is improbable that these pioneers knew the causes and mistakes leading to the death of these soldiers. Most certainly they had no idea what repercussions this tragic incident would bring to relations between Euro-Americans and the Northern Plains Indians. Indeed, this battle was the culmination of increasingly tense efforts at peaceful relations between every-

growing waves of land-lusting emigrants and land-losing Indians who had been chafing under the well-intended but futile 1851 Fort Laramie Treaty. The Grattan Battle/Massacre signaled the beginning of warfare between the Northern Plains Indians and the United States Army, which reached its zenith at the Little Big Horn in 1876 and culminated at Wounded Knee in 1890.

And the entire sad episode began with a cow. A Mormon cow—and a lame cow at that.

BY
**WILLIAM W.
SLAUGHTER**







Although the migration seasons prior to 1854 had brought a number of small "incidents" and relatively insignificant skirmishes between the Indians and the military, neither side was disposed toward open warfare. However uneasy, the treaty established peace.

On Aug. 18, 1854, the Hans Peter Olsen company of Mormon pioneers from Scandinavia passed a Brule Sioux encampment eight miles east of Fort Laramie. Oluf V. Bohn, a member of the Olsen company, later (1879) recorded: "I can also remember seeing the Sioux Indians setting by the road... there was a great many Indians. There was one of the Brethren leading a cow. The cow was afraid of the Indians. And the old man did think that the Indians did revire [sic] his cow. He did strike one of the Indians. And the Indian did put a arrow in the cow. At night the cow die[d]. In the morning our captain did go over to Fort [Laramie] and did have a talk with the Captain... The Captain did have a talk with the Indian Chief and would have the Indian who had put the arrow in the cow. The Chief would not give up the Indian. The captain brought the soldiers over to the Indians. The Indians whiped the soldiers."²

The "great many Indians" (upwards of 4,000) were amassed near Fort Laramie in the summer of 1854 to obtain their annuity goods guaranteed by the Treaty of 1851. This treaty was created to establish and maintain peaceful relations between Indians and settlers. The various tribes were promised an annual distribution of goods in payment for allowing pioneer travel along the Platte River road. The treaty also provided for repayment of emigrant and Indian property stolen, destroyed or used by the other. In part, the agreement stated that "Indian nations to hereby agree to bind themselves to make restitution or satisfaction for any wrongs committed... by any band of individual of their people on the people of the United States while lawfully residing in or passing through their respective territories." It also warned that annuities could be withheld from the offending Indian nations until satisfaction of the offense.³



Although the migration seasons prior to 1854 had brought a number of small "incidents" (horse raids by Indians, whites trying to cheat Indians) and relatively insignificant skirmishes between the Indians and the military, neither side was disposed toward open warfare. However uneasy, the treaty established peace.

In August of 1854, Indians, mostly Sioux (Brule and Oglala) and Cheyenne, camped near Fort Laramie anxious for the distribution of promised goods. Although the goods had arrived and been stored in warehouses, disbursement would have to await the arrival of the delayed Indian agent, Major J. W. Whitfield. Even though the Indians grew restless and hungry, peace reigned—until Aug. 18.

On that afternoon, the mostly Danish pioneer

company passed the Indian encampments. Brigham Young's Manuscript History relates: "At Sarpy's Point, 8 miles east of [Fort] Laramie, while a company of Saints were passing a camp of Indians, about 1,000 strong, a lame cow, belonging to the company, became frightened and ran into the Indian camp where she was left, some of them killed and ate her, which circumstances was reported at Fort Laramie."⁴

James Bordeaux, owner of the trading post, reported the events somewhat differently: "...and after the train had got pretty well past the village, there was a man behind the train driving a lame cow, and by some means or other the cow got frightened, and ran towards the village. The man in turn having some fears, and not knowing that the Indians would not harm him, he left the cow, and an Indian, a stranger, from another band of Sioux called the Minne-Cousha, killed the cow and they ate it."⁵

Whatever the circumstances that led to the killing of the cow, we do know that the offending Indian was a Miniconjou Sioux named High Forehead. He was visiting the Brules as a guest of one of their leaders, Conquering Bear. Realizing the seriousness of killing pioneer stock, Conquering Bear immediately reported the incident to authorities at Fort Laramie. The pioneers also reported the incident, demanding restitution. The commander of the outpost, Lt. Fleming (an 1852 West Point graduate), initially regarded this as a minor incident. However, Conquering Bear, not wanting to jeopardize the issuing of goods, emphatically stated that High Forehead was not a Brule or Oglala. He spoke of reimbursement and, according to the military, indicated a willingness "to give over the offender" even though this was something he could not possibly promise.⁶ Nothing was decided at the time.

The next morning, respected Oglala Sioux leader Man-Afraid-of-His-Horses paid a conciliatory visit to Fort Laramie. But his visit was to no avail. A Lt. Grattan (West Point, 1853) lobbied to "bring in" High Forehead. Fleming, against his better judgement, finally relented. In his official report Fleming stated: "I gave Lt. Grattan orders to go and receive the offender; and in case of refusal to give him up, after ascertaining the disposition of the Indians, to act upon his own discretion, and to be careful not to hazard an engagement without certainty of success. I also gave Lt. Grattan direction to tell the chief that the Indian would not be injured in any way whatever, and that I would keep him at the fort till his father, the agent, arrived."⁷ However, Indian agent Whitfield later argued that "no regulations that I have yet seen, give officers the right to arrest and confine any Indian for an offense of no more magnitude than stealing a cow."⁸ As far as using "his own discretion," Lt. Grattan was a greenhorn easterner who made known his desire to "crack it to the Sioux."



Around 3 o'clock in the afternoon, Lt. Grattan left Fort Laramie, crossed the bridge over the Laramie River and followed the emigrant trail back to the Brule camp near Bordeaux's trading post on the North Platte. With him were 27 privates, a corporal, a sergeant, two cannons and a drunk, Indian-hating interpreter. Along the way they stopped at Gratiot's warehouse (owned by the American Fur Company), where the soldiers stopped to load their muskets. Lt. Grattan informed his men of the object of their mission and then instructed: "When I give the order, you may fire as much as you (deleted) please." He also declared that he "hoped to God they would have a fight," although he did not believe that "a gun would be fired."⁹ To add fuel to this fire of attitude, the interpreter, unbeknownst to Lt. Grattan, told Indians along the way that the army was coming to kill all the Sioux.

Upon reaching Bordeaux's trading post where the Brules were camped nearby, the lieutenant asked the trader the best way to get the offender. Bordeaux told him "that it was better to get the chief [Conquering Bear] to try and get the offender to give himself up by his own good will, but he was not willing... the lieutenant asked me to show him the lodge that the offender was in, and I did so. He then marched with his men into the village within about 60 yards of said lodge."¹⁰ Lt. Grattan asked Conquering Bear to deliver High Forehead. Conquering Bear, who had already offered horses in return for the cow, was in a no-win position. He correctly stated that High Forehead was not under his authority, and he made another offer of trade, which was refused. Upon moving toward the village, Lt. Grattan had ordered his troops to cap their rifles and prime the cannons, which were then aimed in the general direction of the Brules.

After about 45 minutes of talking and negotiating, with cool-headed Conquering Bear and Man-Afraid-of-His-Horses urging Lt. Grattan to delay action and beseeching High Forehead to surrender, Conquering Bear again offered a trade, which was again refused. Meanwhile, the inebriated interpreter continuously insulted the Indians. Man-Afraid tried in vain to get Bordeaux, who was watching the proceedings from his trading post, to help with interpretation. A second request brought the trader toward the village. By this time, however, negotiations were cut-off and Conquering Bear strode back into his village.

Eyewitness Bordeaux reported: "The first shot was made by the soldiers, and there was one Indian wounded; and then the chiefs harangued to the young men not to charge on the soldiers; that being that they, the soldiers, had wounded one Indian, they possibly would be satisfied; but the lieutenant ordered his men to fire their cannon and muskets, and accordingly the chiefs that had went with the soldiers to help make the arrests, ran, and in the fire they [mortally] wounded

the Bear... the Indians in turn rushed and killed the lieutenant and five men by their cannon, the balance of soldiers took to flight, were all killed in one mile or so..."¹¹ Ironically, High Forehead survived unharmed.

The Sioux then attacked Bordeaux's post and pilaged the warehouses storing their annual issues. Fortunately, level-headed chiefs prevented their warriors from attacking the woefully undermanned Fort Laramie. The Sioux soon left the area in small bands. The long-delayed Indian agent, J.W. Whitfield, arrived just days after the battle and immediately distributed goods to the remaining Cheyenne. The United States Army fixed the blame on the Sioux. the next year Gen. William Harney ruthlessly punished the Sioux at Ash Hollow in Nebraska, known as the Harney Massacre, the Battle of Ash Hollow and the Battle of Blue Water.

As a result of the impetuous and ill-advised handling of an "incident" that likely would have been easily resolved otherwise, and the revenge extracted at Ash Hollow, relations between the plains Indians and the United States degenerated into a vengeful, bloody conflict lasting for more than a generation. As historian B.H. Roberts so appropriately exclaimed: "And all this for the killing of an old cow!"¹² ▼

(William W. Slaughter is the author of *Life in Zion* and the co-author of *Trail of Hope*, the companion volume to the PBS documentary.)

1. Journal History, October 28, 1854, "Account of Robert Campbell's Train," written by Thomas Sutherland. The Church of Jesus Christ of Latter-day Saints, Historical Department Library (hereafter LDS Library/Archives). 2. Oluf Bohn, "Oluf Bohn," Genealogical Surveys of LDS Members: Autobiographies and Ancestors (Salt Lake City: Genealogical Society of Utah, 1924-1929), Vol. 3:266. 3. Charles J. Kapper, Indian Affairs, Laws and Treaties, (Washington, D.C.: Government Printing Office, 1904), II:594. 4. Journal History, Aug. 19, 1854, p. 1, LDS Library/Archives. 5. Statement of James Bordeaux in "Letter from the Secretary of War," U.S. House of Representatives Executive Documents, 33rd Congress, 2d Session, Report No. 63 (Washington, D.C., 1855), 12-13. 6. Report of Lt. Fleming, House of Representatives Ex., 19. 7. Ibid., 20. 8. Statement of J.W. Whitfield, Indian Agent, Platte Agency, Annual Report of the Commissioner of Indian Affairs, 1854 (Washington, D.C.: Office of the Commissioner of Indian Affairs, 1855), 97. 9. Statement of Mr. Obridge Allen, House of Representatives Ex., 20. 10. Statement of James Bordeaux, House of Representatives Ex, 13. 11. Ibid., 13. 12. Brigham H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints (Provo, Utah: Brigham Young University, 1965), vol. 4:51. Roberts tacks this statement onto the end of a direct quote from the Aug. 19, 1854 statement concerning the Grattan Massacre in "Brigham Young's Manuscript History." The quote is not in the original "manuscript history" housed at the LDS Church Historical Department Archives.

"When I give
the order,
you may fire as
much as you
(deleted) please."

Stripes, especially on chairs, were often added over graining for additional decoration. The elaborate multi-colored stripes on this chair make it one of the best examples of the styling tradition. This chair was given to David O. Willey of Bountiful by Brigham Young, who frequently visited the Willey home.



unknown maker
pine and cottonwood, hand-grained to look like mahogany about 1865
probably made in Salt Lake City

The style of this chair goes back to the border region of nineteenth century Scotland where it was called a "Caithness Chair." This style was consciously made to look very rustic. Many Scottish convert/emigrant furniture makers came to Utah in the nineteenth century.



Utah Made Rustic Style Rocking Chair
unknown maker
Utah, 1860-1890
Pine painted to simulate mahogany

THE HOMEMADE KINGDOM

Combining Styles to Create a Culture Uniquely Utahn



Utah Made Vernacular Sheraton Style Side Chair
John Cottam Sr. (1792-1878) or John Cottam Jr. (1823)
Salt Lake City, 1865
Cottonwood and rush, painted to simulate hardwood

The Cottams were early LDS convert/emigrant chair makers who came from Waddington Lancashire, England, a town famous for making chairs with elaborately turned parts. Waddington is near the River Ribble, where the first LDS baptisms in England were performed.

The gathering of Latter-day Saint pioneers to their new mountain home in Utah was not just a gathering of like-minded believers. It was also a gathering of ideas, styles, cultures, crafts and traditions. Said Orson Pratt: "God delights in variety."

Nowhere is this eclectic mix of cultural tradition more evident than in the furniture that was constructed by Utah's pioneers. While many furniture pieces made the trip across the plains, most of the furniture used by Utah's pioneers was homemade. Its construction reflected the varying tastes and cultural backgrounds of the maker and the user.

Said George Q. Cannon: "There is probably no community on this continent, of our numbers, which has as many skilled artisans as are to be found here."

Some of the creations formed by these artisans were strictly utilitarian, while other pieces were carefully and lovingly constructed to reflect aesthetic tastes and values. Some furniture was created with specific venues in mind—office furniture, theater seats and the most elegant, ornate chairs and couches for the temple—while some was prepared for general use. Some had the distinct flavor of a specific homeland—Scandinavian, British, Welsh or the Eastern United States—while other pieces seemed to combine cultures to form a style uniquely Utahn.

The result of this extraordinary blending of crafts and craftsmanship was that you often found many furniture styles existing side-by-side in Utah's pioneer communities—probably appropriate among people who believe in seeking "anything virtuous, lovely, or of good report or praiseworthy."

This chair was used in the orchestra pit of the Salt Lake Theater. Brigham Young strongly encouraged wholesome, uplifting entertainment. "Recreation and diversion are as necessary to our well-being as the more serious pursuits of life" (Brigham Young, July 18, 1861).

Under his patronage, the Salt Lake Theater opened in 1862.



Salt Lake Theater Orchestra
maker unknown
Salt Lake City, after 1862
wood and paint

Engraved on the back of this chair is "T.W. Winter 5th Ward." In 1853, Thomas William Winter (1812-1882), an English convert emigrant, was ordained as the first bishop of the Salt Lake City 5th Ward. He served in that calling until 1860. He probably used this chair on the stand of the ward meetinghouse where he presided.



Bishop's Chair
maker unknown
Salt Lake City, about 1853-60
wood and paint



Ladder-back Chair
attributed to Brigham Young (1801-1877)
possibly Nauvoo, Illinois, before 1846
wood, rawhide and paint



Utah Made Tablet Top Winsor Side Chair
Great Salt Lake Public Works
Salt Lake City, 1856
Pine, grained(painted) to look like mahogany.

Small chairs like these were often used in covered wagons by pioneers who crossed the plains and mountains of Utah. The legs were cut short to make them more stable in the lurching wagons.

In the East and the Mid-West the chair seats were woven with hickory stripes. In the West there was no hickory for repairs so readily available rawhide was used. The white paint is a much later 20th century addition.

The Public Works was a church-owned-and-operated collection of work shops established to help build the temple and other religious and public buildings as well as products for homes and businesses in the area. The Public Works was also an employer of recently arrived skilled craftsman until they could find work in Salt Lake City or other LDS settlements.



'WATER SAINTS' ENDURE
SUFFERING AND HARDSHIP TO FORM
LIVING BOND OF FREINDSHIP

THE VOYAGE OF THE BROOKLYN

by
David R. Crockett

On July 31, 1846, a weary company of about 220 Latter-day Saints passed through the rocky portals of the Golden Gate, anticipating the end of a difficult six-month voyage that took them around the southern tip of South America, Cape Horn. While thousands of dedicated Mormon pioneers struggled to make their way across Iowa to Council Bluffs,

this bold company of "Water Saints" also experienced the hardships of pioneer life. Their voyage from New York Harbor to what was later called the San Francisco Bay, is a tale full of severe suffering, trials of faith, deaths of loved ones, and an evidence of deep commitment to their faith.

Preparations for their historic voyage began almost nine months earlier when, on Nov. 8, 1845, Elder Orson Pratt of the Council of the Twelve Apostles issued his farewell message to the Saints in the Eastern states before he traveled back to Nauvoo. He encouraged those who could not afford to obtain horses and wagons for a trek across land to "raise means to pay their passage by sea around Cape Horn to the western coast of North America." He announced that Elder Samuel Brannan, a leader of the church in New York, would sail by sea and it was thought the entire journey could be accomplished in only four or five months.¹



New York & Brooklyn, 1851

NEW YORK HARBOR



San Francisco, 1851

SAN FRANCISCO BAY

SANDWICH ISLANDS

JUAN FERNANDEZ

CAPE HORN



Samuel Brannan went right to work. At a church conference held a few days later, Brannan asked all those interested in going with him by water to come forward at the close of the meeting to put their names on a list.² In December, Brannan chartered the *Brooklyn*, a 445-ton ship, 125 feet long, for \$1,200 per month. The decks below were fitted with a large cabin and a row of state rooms on each side that would be used by the passengers. There were sky lights in the deck to provide some light. The original date for sailing was set for January 24th. Each passenger was to raise \$50 to secure a reservation on the ship. An additional \$25 was charged for provisions. The captain would be Edward Richardson who had the "reputation of being one of the most skillful seamen that has ever sailed from this [New York] port, and bears an excellent moral character."³

Samuel Brannan worked hard to recruit the passengers for the *Brooklyn*. He even tried to persuade Oliver Cowdery to sail with him. Oliver later wrote to Phineas Young: "Were I to go, for many reasons, I would prefer going this way, and avoid a long journey by land."⁴

As the day for the voyage approached, the *Brooklyn* was loaded with important cargo that would be needed by the Saints in the west. Among the items was the printing press that had been used to print LDS periodicals such as *The Prophet* and the *New York Messenger*. This press would later serve another historic role to print the first real newspaper in California called, *California Star*.⁵ Also loaded on the ship were agricultural and mechanical tools and equipment "for eight hundred men," such as plows, hoes, shovels, sickles and many other tools.⁶

~~~~~ B O N V O Y A G E ~~~~~



The date to set sail changed several times, but on Feb. 1, 1846, Brannan wrote "the ship is now loaded, full to the hatchings, about five hundred barrels of which we leave at the Sandwich Islands, and the remainder is ours. There are now in the city, and some on board the vessel, about two hundred and thirty souls that will sail next Wednesday at two o'clock; all happy and cheerful at the prospect of deliverance."⁷

The day finally arrived. The wharf was crowded with friends and relatives bidding their good-byes. "The *Brooklyn* deck was of course the scene of lively excitement and affectionate leavetaking. The crowd on shore kept up their spirits by giving them repeated parting cheers, which those on board duly acknowledged in kind."⁸

The *Brooklyn* raised anchor on Feb. 4, 1846, the exact same day that the first wagons left Nauvoo and crossed over the Mississippi. The ship left New York harbor with 238 passengers, including 70 men, 68 women and 100 children.⁹ There were 12 non-mem-

bers who went with the company.¹⁰ They hired an experienced cook and steward who could cook for such a large group and purchased a good cooking stove. The ship was provisioned for a voyage of seven months.

Brannan established rules and regulations for the passengers, to attempt to keep discipline and order on the ship. Reveille was sounded at 6 a.m. when everyone was to arise from their bed, dress, and wash. All state rooms were inspected each day to see that they were neat and clean, and that all dirty clothes were removed and put in bags. Breakfast was served in the main hall to the children first and then to the adults. From 10 a.m.-2 p.m., time was devoted to various occupations and at 2:30 dinner was prepared. From 5-8 p.m., the time was spent in reading, singing or other amusements. At 8 p.m., a cold lunch was placed on the table. By 9 p.m., the table was cleared and all were ready to retire for the night.¹¹ This routine was soon found impractical, but order and discipline was still established on the ship.¹²

~~~~~ A T E R R I B L E S T O R M ~~~~~

On the fourth day of sailing, the *Brooklyn* encountered a terrible storm. The passengers had to stay below as the crew worked feverishly to save the ship. John Eager recalled, "Women and children were lashed to their berths at night for in no other way could they keep in. Furniture rolled back and forth endangering life and limb. The waves swept the deck and even reached the staterooms. The only light was from two lamps hung outside in the hall and these were dim and wavering from the movements of the vessel."¹³ Another frightened passenger wrote, "The ship rocked, creaked and seemed about to be torn apart. The hatches had to be kept closed, the light put out; the foul air was almost unbearable. Almost everyone was seasick and panic was near."¹⁴

During the storm, the passengers gathered around Captain Richardson to hear his words. He said: "My friends, there is a time in every man's life when it is fitting that he should prepare to die. The time has come to us, and unless God interposes, we shall all go to the bottom; I have done all in my power, but his is the worst gale I have known since I was master of a ship." One woman, told him: "Captain Richardson, we left for California and we shall get there." Another said: "Captain, I have no more fear than though we were on the solid land." The captain was surprised and went upstairs he said, "These people have a faith that I have not," and added to a gentlemen, "They are either fools and fear nothing, or they know more than I do."¹⁵

The Saints recalled how in ancient days, Christ had stilled the storm. They prayed and sang songs such as "The Spirit of God" and "We are Going to California." After four days and nights the storm ceased. They were protected and only lost the two cows that they had brought with them. But Laura Goodwin was severely injured, falling down some stairs. She had been with

**"Were I to go,
for many reasons,
I would prefer
going this way,
and avoid a long
journey by land."**

Oliver Cowdery

RULES AND REGULATIONS

FOR THE EMIGRANTS ON BOARD THE SHIP. *Brooklyn*

DAILY DUTY, &c.

- RULE 1. Revillie to beat at six o'clock in the morning.
- RULE 2. Each person will be required at the beating of the Revillie (that is able) to arise from their beds, put on their apparel, wash their face and hands, and comb their heads.
- RULE 3. No man, woman, or child, will be permitted to leave their respective State Rooms, to appear in the Hall (or Cabin) without being completely dressed (ie) without their Coats, &c.
- RULE 4. Immediately after the beating of the Revillie, the Corporal will visit every State Room, and receive the names of all the sick, and of those who are not able to do duty, and report the same to the officer of the day, who will be chosen every morning.
- RULE 5. Every State Room to be swept, cleansed, and the Beds made by seven o'clock.
- RULE 6. No State Room Doors allowed to remain open at any time, from the spreading of the Table until cleared off.
- RULE 7. The Hall, must be dusted and cleansed complete by half past seven, every morning.
- RULE 8. Table spread at eight o'clock, at half past eight, the children to breakfast first, when done to return on deck, or to their respective State Rooms, and no child will be allowed to be in the Hall while the Table is spreading, and meals getting ready.
- RULE 9. At quarter past 9 o'clock the Ladies and Gentlemen will breakfast, and immediately after, retire either on Deck or to their respective State Rooms, to make room to clear the Table and adjust things in the Hall.
- RULE 10. By Ten o'clock the Table must be cleared off, the Hall completely swept clean, and then every State Room door thrown open to receive fresh air.
- RULE 11. From 10 o'clock until 2 P. M. (4 hours) the time will be devoted to labour in various occupations.
- RULE 12. At half past 2 o'clock, all to retire from the Hall, either to their respective State Rooms, or upon Deck, the doors of the State Rooms closed, and the Table spread for dinner.
- RULE 13. At 3 o'clock the children will dine, then retire either upon Deck or to their State Rooms, and there tarry until the table is cleared off.
- RULE 14. At 4 o'clock, the Ladies and Gentlemen will dine, and afterward retire on Deck, or to their State Rooms.
- RULE 15. By 5 o'clock the Table to be cleared off, the Hall swept clean, and the doors of the State Rooms thrown open, and the remainder of the time, until eight o'clock, to be occupied in reading, singing, or other innocent amusements.
- RULE 16. At 8 o'clock a cold lunch will be placed upon the Table, for each one to partake of that feels disposed.
- RULE 17. By 9 o'clock the Table to be cleared, and all ready to retire to rest.
- RULE 18. One Cook, and a cook Police, consisting of three men, will be detailed from the company once every week.
- RULE 19. A Committee of two will be detailed every morning from the company, to wait upon the sick, see that their wants are attended and administered to, &c.
- RULE 20. A Health Officer will be detailed from the company every morning to inspect the State Rooms every day, and see that all are neat and clean, the Beds made, and all dirty clothes removed, put into bags, or rolled up and placed in the hold of the ship.
- RULE 21. Every Sabbath Morning there will be Divine Service held on board, commencing at 11 o'clock, when all that are able must attend, shaved, and washed clean, so as to appear in a manner becoming the solemn, and holy occasion.

N. B. It is expected that the above rules will be strictly complied with by every emigrant (without having to enforce them,) until they are altered or others substituted in their place.



“Rats abounded in the vessel; cockroaches and smaller vermin infested the provisions, until eternal vigilance was the price imposed upon every mouthful.”

child, and soon lost it by miscarriage. Her sickness would linger on until her death a month later.¹⁶

~~~~~LIFE ON BOARD THE SHIP~~~~~

As the ship traveled into calmer waters, the novelty of the voyage quickly wore off and the pioneers had to look for interesting ways to cure their boredom. The men were fascinated by the maneuvering of the ship by the crew and would watch them for hours. The little children were on deck every day, attending to their school work, jumping rope, and other amusements to pass off the time. The single girls served as waitresses for the cook and the steward. The men took turns to serve as guards night and day.¹⁷

Each Sunday there was a church service on ship, starting at 11 a.m. At these meetings, many testimonies would be borne, a choir was organized and all joined in singing the songs of Zion.¹⁸

The Saints tried to endure many discomforts that accompanied life below the deck, including the lack of headroom. “So low were the ceilings that only a dwarf could stand erect, and a person of normal stature must move about by crouching monkey-fashion.”¹⁹ Another pioneer recorded: “It was always in semi-darkness and

could only be dimly lit by the whale oil lamps. After meals and prayers the families went to the tiny bunks with canvas curtains. It was all poorly ventilated, unsanitary, with ceilings too low for standing erect.”²⁰

At the beginning of the voyage Brannan took meals with the passengers in the main hall. But because of the noise of plates, the crying of sick babies, and the bad smell, he dined at the captain’s table for most of the voyage, which didn’t go over well with some of the less fortunate.²¹

In late February, sickness became a severe problem. Eliza Ensign died. A few days later, Phebe Robbins watched the sad faces of men as they lowered a tiny bundle containing the dead body of a baby over the side of the ship. On the very next day, she lost her son, George Edward Robbins. Before the voyage was finished there would be at least twelve deaths, including six children. But in the midst of this death and sadness there was also the joy of birth. On Feb. 24 a baby was born to Charles and Sarah Burr. Brannan later performed a ceremony on deck and named the little boy appropriately, John Atlantic Burr.²²

On March 4, the *Brooklyn* crossed the equator, heading south for Cape Horn. Brannan organized the



ship into a form of "The United Order." The company would become one body and share the debts of the voyage. They were asked to give three years labor into a common fund. If they left the covenant, the common property would remain with the elders. It was an imperfect agreement, and there was some grumbling, but they all signed their names to the agreement.²³

~~~~~AROUND CAPE HORN~~~~~

In mid April, the *Brooklyn* headed into the treacherous waters of Drake's Passage at the tip of South America. Through the skillful seamanship of Captain Richardson, Cape Horn was rounded, and they safely passed by the feared graveyard of ships. The colder weather caused ice to form on the sails and rigging, which made the passage even more difficult.²⁴ One passenger wrote, "We had a quick passage to Cape Horn and found that the terrors of the passage round it were all imaginary." Another wrote, "The days were very short; we could hardly get a glimpse of the sun for several days but we got around first rate."²⁵

The temperatures during the voyage were never very cold. At no time was the temperature below 50 degrees in the cabins below. On one day it was a chilly 36 degrees on deck, but the captain explained that this was caused by a passing iceberg.²⁶

On April 28, with the *Brooklyn* now headed north, drinking water was becoming so scarce that it was rationed in pints. Firewood for the galley was almost gone. It was time to go into port. Everyone on ship was looking forward to the port of Valparaiso, Chile, after being at sea for so long. When they were within reach of the harbor, an offshore gale started to rage. For three days and nights it raged and blew the ship back. At least one child died during the storm and one of the sailors was washed overboard. Captain Richardson decided to make no more attempts to enter to harbor. The ship had been blown so far south that icebergs were sighted. The Captain turned for the island of Juan Fernandez, 400 miles to the west.²⁷

The conditions on the ship were reaching a terrible state. "The drinking water grew thick and ropy with slime, so that it had to be strained between the teeth, and the taste was dreadful... Rats abounded in the vessel; cockroaches and smaller vermin infested the provisions, until eternal vigilance was the price imposed upon every mouthful."²⁸

~~~~~ISLAND OF JUAN FERNANDEZ~~~~~

After three months of sailing, the *Brooklyn* dropped anchor in the cove of the Island of Juan Fernandez on May 4. This is the island on which Alexander Selkirk (Robinson Crusoe) lived from 1704 to 1709. Caroline A.

Joyce later wrote, "The memory of the place will never fade from our minds. As we approached, being yet a great distance away, the island looked like a mass of immensely high rocks covered with moss; which

moss, on nearer scrutiny, turned out to be heavy forests covering lofty peaks."²⁹

Here they were permitted to load up with 18,000 gallons of fresh water and all sorts of fruits and vegetables free of charge. The items were graciously given to them by two families who were living there. The island was being used as a penal colony by the Chilean government. Water was obtained only thirty feet from the beach and there was plenty of firewood. They saw goats, hares and pigs. They were told that the last settlement on the island had been abandoned four years earlier when an earthquake caused the island to sink and rise about fifty feet.

Shortly before the ship arrived in this paradise, Laura Goodwin's sickness became worse and she died of scurvy, leaving behind seven children. On May 6, the Saints attended to her burial on Goat Island. Brannan delivered a sermon at the funeral, which was attended by many of the pioneers and the crew of the *Brooklyn*. He spoke about motherhood and its place in the eternal worlds even before the worlds were created. The few families that lived on the little island attended the service, even though they didn't understand English.³⁰

Caroline Joyce wrote, "Although the occasion was so sorrowful, the presence of the seven little children sobbing in their uncontrollable grief and the father in his loneliness trying to comfort them, still, such was our weariness of the voyage that the sight of... terra firma once more was such a relief from the ship life, that we gratefully realized and enjoyed it."

"The passengers bathed and washed their clothing in the fresh water, gathered fruit and potatoes, caught fish, some eels—great spotted creatures that looked so much like snakes that some members of the company could not eat them when cooked. We rambled about the island, visited the caves, one of which was pointed out to us as the veritable Robinson Crusoe cave, and it was my good fortune to take a sound nap there one pleasant afternoon. Many mementoes and souvenirs were gathered, and after strewing our dead sister's grave anew with parting tokens of love, regret and remembrance, we departed from the island, bearing away a serene, though shaded picture of our brief sojourn."³¹

Julius Austin had gone ashore for wood and water. He stayed on the island for several days. His son later wrote, "My father went to hunt goats with a convict for a guide. The convicts were apparently given the liberty of the island as they could not escape from it. This convict escorted my father into the hills hunting goats. He offered to carry my father's gun over some especially difficult country. My father permitted him to take the gun—and that was the last my father ever saw of the convict or the gun."³²

On May 9, the *Brooklyn* set sail again, now fully stocked with provisions including many barrels of fish that had been caught and salted. The captain set a course for the Sandwich Islands (Hawaii) on a fairly calm sea at a rate of six or seven knots per hour. At first

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there was a sad waste of food that had been recently taken on board the ship. Food was thrown from the ship and soon sharks were seen following closely behind. One daring young man would lower himself over the deck, down close to the water, where he could almost reach out and touch the sharks. Caroline Joyce wrote, "evidently he did not share the nervous apprehensions of his wife, nor the superstitions entertained by the sailors."³³

In early June, as the *Brooklyn* reached tropical waters, the winds died and the sails drooped for days. One passenger described the scene "as silent as a painted ship upon a painted ocean."³⁴ This was a great trial to the Saints who had suffered so much in cramped quarters. Caroline A. Joyce wrote, "We were so closely crowded that the heat of the Tropics was terrible, but 'mid all our trials the object of our journey was never forgotten. The living faith was there and was often manifested."³⁵ In a few days the breeze soon started to blow and a joyous shout went up.

On June 14, the second baby was born on ship. She was the daughter was John and Phebe Robbins. The captain wanted them to name the baby Helen Brooklyn Pacific. Helen was the name of the captain's wife. He didn't get his wish. They named her Georgianna Pacific Robbins. This little girl brought great joy to the Robbins family. Earlier during the voyage, the Robbins' had lost two of their sons.

~~~~~THE SANDWICH ISLANDS~~~~~

On June 20, the *Brooklyn* put into port for the second time of the voyage, landing at Honolulu in the Sandwich Islands (Hawaii). As they came into the harbor, they noticed a number of American warships in the harbor including the Congress, with Commodore Robert F. Stockton in charge. There were also a number of whale ships in the port. They soon learned from Commodore Stockton that the United States was at war with Mexico and would likely seize California and that he was about to set sail for Monterey, California.

Stockton expressed the possibility that they might have to help with the fight against Mexico when they arrived. At his suggestion, Brannan purchased 150 outdated military arms for \$3-\$4 a piece. He also brought on board some blue denim to be made into uniforms. Commodore Stockton advised Brannan to sail to Yerba Buena Bay to help secure that area in the name of the United States. This thought brought fear into the hearts of some of the Saints. A few wanted to stay in Honolulu while others suggested that they return to their homes in the East. Samuel Brannan was determined and reminded them that they were to meet Brigham Young in the West.

While at Honolulu, the *Brooklyn* took on fresh vegetables, meat, fruits and casks of fresh water. The Saints welcomed the opportunity to leave the ship and to visit some of the natives. Hundreds of friendly natives waited to see the Saints land. The Americans

on the island were also glad to see the Saints and invited them to come and see them.³⁶ The daring man who enjoyed lowering himself close to the sharks tried to do the same stunt at a nearly extinct volcano. The foolish man narrowly escaped suffocation.³⁷

On Sunday, June 27, several of the pioneers visited a native church and listened to the American (non-Mormon) missionaries preach in the native tongue. One Sister commented, "I don't think the missionaries have done much good here; they degrade the natives. Here the white ladies are drawn around in two-wheeled vehicles by the natives. I saw a great many of them drawn to church by them and men too. I think it would have looked better had they gone on foot. Many of the natives wear scarcely any clothing at all."³⁸

Honolulu's leading newspaper, *The Friend*, gave an account of the pioneers' arrival on the island: "The difficulties in which these people found themselves at Nauvoo, and other parts of the States have led to the resolution to 'break up' and 'be off' for California... That we differ upon many essential points of doctrine and practice is clearly manifest, yet our best wishes and prayers go with them... They are to lay the foundations of institutions, social, civic and religious. May they be such that coming generations shall rise up and call them blessed."³⁹

On about July 1, the *Brooklyn* raised anchor and again started to sail for California. The Orrin Smith family was left behind because of illness.⁴⁰ As they sailed, it was soon discovered that they had a stow-away—a young lad from the U.S. Army.⁴¹

The Saints recognized Independence Day on July 4. Brannan brought out the cloth that he obtained at Honolulu and had the women make it into uniforms for the men. Each man

had a military cap and there were 50 Allen revolvers available. Brannan then drilled the men with the help of Samuel Ladd, an ex-soldier, and Robert Smith, another passenger who understood military tactics.⁴²

ARRIVAL AT YERBA BUENA

The *Brooklyn* sailed on to California. As it passed through the Golden Gate on July 31, 1846, there was great anticipation on the ship, and some concern about the possibility of military confrontation. Brannan had visions of planting the American flag for the first time at Yerba Buena. Captain Richardson ordered all the passengers to go down into the hold for their safety, but they were soon permitted to come on deck and put on their uniforms. Brannan passed out the guns and ammunition. All things were ready for a battle with the Mexicans. He peered into his telescope and to his great disappointment he sighted the American flag already waving.⁴³

Esther Ann Crimson Serrine and her sons. Photographed in San Bernardino, 1856. Esther and her husband George W. Serrine went to California aboard the *Brooklyn*.





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woman!"

But there was no disappointment on the faces of most of the weary passengers when they saw their long-awaited destination in sight. "The day opened not with glorious sunshine to us, for fog hovered over the harbor of Yerba Buena, and a mist like a winter's robe hung all around, hiding from our eager eyes the few objects... of the firm and solid ground, where we expected that soon willing labor would begin, homes be erected, fields cultivated, and peace and safety spread over us their wings of protection."⁴⁴

A cannon from the Yerba Buena battery fired a welcome salute and the *Brooklyn* fired a gun in response. A rowboat soon came out to meet them and men in uniforms came aboard. They were from the U.S.S. *Portsmouth*, which had arrived three weeks earlier. One of the passengers reported, "In our native tongue the officer in command, with head uncovered, courteously said, 'Ladies and gentlemen, I have the honor to inform you that you are in the United States of America.'" To this, they replied with three hearty cheers.⁴⁵ By 3 p.m., the *Brooklyn* was at anchor near the town of Yerba Buena.⁴⁶

"They crowded upon the deck, women and children, questioning husbands and fathers, and studied the picture before them—they would never see it just the same again—as the foggy curtains furled towards the azure ceiling. How it imprinted itself upon their minds! A long, sandy beach strewn with hides and skeletons of slaughtered cattle, a few scrubby oaks, farther back low sand hills rising behind each other as a background to a few old shanties that leaned away from the wind, an old adobe barrack, a few donkeys plodding dejectedly along beneath towering bundles of wood, a few loungers stretched lazily upon the beach as though nothing could astonish them—and that was Yerba Buena, now San Francisco, the landing place for the pilgrims of faith."⁴⁷

On the following day, Aug. 1, the passengers remained on board, preparing to land and unload the ship. On Sunday, Aug. 2, the military men on the *Portsmouth* observed the Sabbath by holding a service. U.S. Captain Montgomery invited the Mormons to attend this service on the main deck of the *Portsmouth*. Many preparations were made, a canvas spread, and seating was made available for the women and children. The sailors were eager to get a glimpse of the Mormon women. One was heard remarking, "I'll be darned, they look like any other woman!"⁴⁸

Early in the morning of Aug. 3, Captain Montgomery detailed men to help the Saints unload the *Brooklyn*. The cargo was a great wonder to the men. One man remarked that it "compared favorably with the ark of Noah." The Saints were greeted at the little town of Yerba Buena by about a half dozen American settlers, several members of Spanish families and about 100 Indians. The town was located on a cove at the base of Telegraph Hill. The Saints set foot on the

rocks at what was later known as Clark's Point.⁴⁹

That night, many of the Saints slept in a tents pitched near what is now Washington and Montgomery Streets in San Francisco.⁵⁰ Sixteen families found shelter in a small adobe house which they partitioned off with quilts, on what is now Grant Avenue (formerly Dupont Street) between Clay and Washington. Others found shelter in the deserted Mission Dolores a few miles over the hills (on today's Dolores Street and 16th Street). The new sleeping quarters were a very welcome relief after spending almost six months on the *Brooklyn*. They were all very happy to stand once again on solid ground.⁵¹

One sister would later comment, "Of all the memories of my life, not one is so bitter as that dreary six month's voyage on an emigrant ship around the Horn."⁵² But another would later write: "After all their trials during the six months' voyage of tropic heat and heavy storms, the faults and defects of human nature discovered and endured, there still exists between the living a bond of remembrance and friendship, unlike that of any other claim, and toward the dead a tender regret, a sense of loss, almost as of kinship."⁵³

The voyage was over and these "Water Saints" were hopeful to have the main body of the church join them in California. This wouldn't happen, but most of these Saints would remain in California as pioneers, missionaries and faithful Church members.

David R. Crockett is a direct descendent of 42 Utah pioneers. He is the author of four books and is co-founder and editor of LDS-Gems on the internet.

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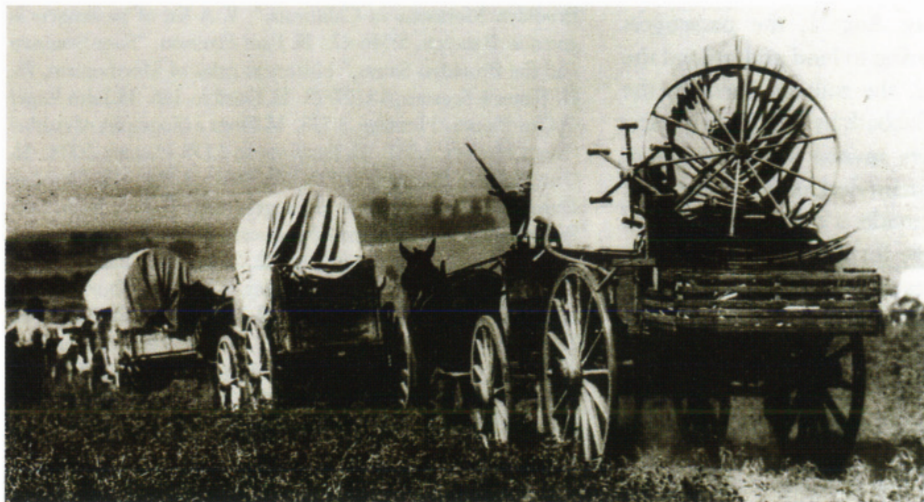
Trail of Honor, Trail of Tears

David's arms were weary—so weary—as he neared the end of his personal trail of tears. His youngest child, Benjamin, had seemed so small and frail during his last days, as illness ravaged the 5-year-old. But now, as David carried the boy's lifeless body, wrapped only in a thin quilt of well-worn homespun, his burden felt overwhelmingly heavy—almost more than he could bear.

The decision to follow their faith West had seemed so clear when he and his wife, Mary, began the journey in the mid-1800s. Their sons, Jonah and Benjamin, were young, but they were full of energy and anxious for the adventure of the trek. And even though Mary was pregnant, she was unafraid of childbirth on the trail. She hadn't had a moment's trouble bringing Jonah and Benjamin into the world; there was no reason to think this delivery would be any different.

But it was—excruciatingly so. The constant jostling of the wagon over rough terrain brought on the pains of labor weeks before her time. As a violent thunderstorm swirled through the encampment, Mary gave birth to twin daughters. One was stillborn; the other died in Mary's arms a few hours later. David buried them, side by side, in a shallow grave by the side of the trail.

"Maybe we should stay here for a while," David suggested as the rest of the wagon train prepared to leave. "You need to rest. We could catch up to the others later."



"No!" Mary insisted. "We'll never survive on our own. We've got to move on."

And so they moved on. But Mary was never the same after that. She refused to take nourishment to recover her strength,

and at night she wept for her lost babies. David was in anguish as he watched his beloved wife wasting away, but he didn't know what to do for her besides continuing to push toward a better life for their family in the West. Finally, about two weeks after burying his infant daughters, David dug another shallow grave for Mary.

He wanted to stop for a while to allow the family's deep wounds to heal. But there just wasn't time. That was life on the trail. You stopped for birthing and for dying—and then you moved on. You turned your focus on the living, which is precisely what David did. And he didn't like what he saw. Somehow, during Mary's illness, he hadn't noticed the dark circles that were forming around Benjamin's eyes, or how listless and lethargic the boy had become.

"I don't feel so good, Papa," Benjamin said before going to bed just three days after Mary died. David cradled his son in his arms as life ebbed from him. "Don't leave me here, Papa," the little boy said just moment before he died. "Take me to Mama. Please—take me to Mama."

"It doesn't make any sense," the wagonmaster told David when informed of his intention to carry Benjamin's body back to Mary's grave. "God knows, you've had more than your share of sorrow. But the boy is dead. It won't help him to take him back to his mother's grave."

"It will help me," David said. "I gave him my word. I have to go."

"But what about your other son?"

"He's fine," David said. "He'll stay with another family until I get back."

The wagonmaster hesitated. "We can't wait for you," he said. "We've got to move on."

"I know," David said. "I'll catch up when I can. But if I don't—watch out for Jonah."

And so David began his pilgrimage, trudging mile after heartbreaking mile, night and day, with a burden of sadness in his heart and in his arms, to make good on his final promise to his dying son. He fought his way through exhaustion, despair and the growling investigations of curious wolves to tenderly lay his little boy in his mother's arms. And then he turned his face again to the West, and its bright promise of hope for the future for him and for Jonah.

And he moved on. ▴

by Joseph Walker



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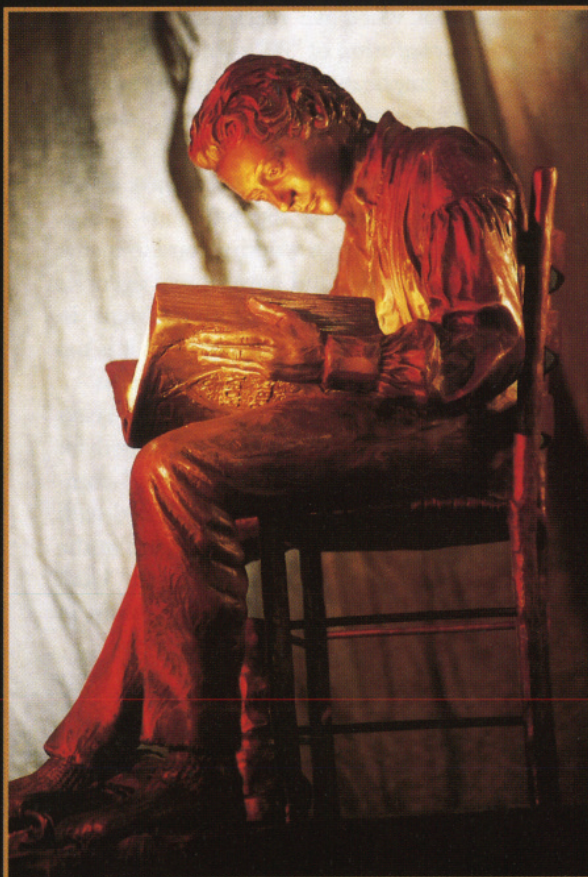


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ACCEPTING COMMISSIONS OF SCULPTURES • MONUMENTS • FOUNTAINS • ARCHITECTURAL

Sen. Bennett Discusses Modern Pioneering at Twin Peaks Chapter

s your computer Y2K (the year 2000) complaint? What about your bank? Your investment company? Your doctor? Your hospital?

Utah Sen. Robert F. Bennett discussed these thought-provoking subjects during a recent meeting of the Twin Peaks Chapter in Salt Lake City. Using the subject of "Modern Pioneering in the Age of Technology," he reviewed the economic history of the United States as it has evolved from a rural nation to a highly industrialized nation and into the age of technology. He explained how the new era of communications has turned the world into a global society, moving so fast it is difficult to keep up with technological innovation as it happens.

And that creates a unique problem as we prepare to move into the next century. According to Sen. Bennett, some of the older computer equipment that is being used by businesses and individuals throughout the country is not prepared to interpret the last two digits of the date symbol when we reach the year 2000. The confusion of "00" could have significant implications for computer systems that are not Y2K compliant, ranging from annoying inconveniences to catastrophic shutdowns that will have severe and far-reaching repercussions. Sen. Bennett has been working hard to insure that industries and government agencies deal with this potential problem in advance instead of waiting until it is too late to take the necessary precautions.

During his visit to the Twin Peaks Chapter, Sen. Bennett was honored for years of visionary leadership and community service. He was presented with an honorary lifetime membership in the National Society of the Sons of Utah Pioneers, and honorary membership in the Twin Peaks Chapter.



FRONT:
Sen. Robert F. Bennett
REAR, L-R:
Ray H. Barton, Jr.
John Morgan
Ralph Kennard
Leo Nelson
Paul Badger



CEDAR CITY CHAPTER

Rescue Wagon Dedicated at Southern Utah University

The halls of Southern Utah University's newest building welcomed one of the oldest existing artifacts of the school's celebrated history as members of the campus, community and the Cedar City Chapter joined to dedicate the Founders' Rescue Wagon display in the causeway that links the Sharwan Smith Student Center to the Centrum Special Events Center.

Long a fixture of the historic Jenson Sawmill on Cedar Mountain, the wagon was recently donated to the Cedar City Chapter by the Jack Jenson family. The Chapter then donated the historic piece to the university as a way of preserving the memory and spirit of the institution's epic founding.

The wagon was built in the 1890s, designed specifically to weather the deep drifts that regularly accumulate on the forested hillsides of Cedar Mountain. Its wide enclosed wheels were intended to protect both spokes and hubs from snow, ice and mud, and its special braking system allowed the driver to perch on the logs and operate the brake by foot pedal, leaving his hands free to operate the teams as they hauled heavy logs to the sawmill.

The wagon was a welcome sight to the group of men who arrived at the mill in early January 1898. Despite heavy competition from other area communities, the state legislature had awarded to Cedar City the charter for a Branch Normal School of the University of Utah. The elation of having won the honor turned to concern, however, when the legislature indicated that holding classes in the town's Ward Hall would be unacceptable. Either a building would be constructed for the school by the following September, the legislature warned, or

the Branch Normal School would be awarded to another community.

Driven by the challenge, the people of the community joined together to meet the legislature's demands. Among the most urgent needs was lumber to construct the school building's frame. About 15,000 board feet were cut and ready at the Jenson Sawmill, and it was decided that waiting for the mountain snows to thaw would leave too little time for the building to be completed by the September deadline. And so, on the morning of January 5, a crew of courageous men set out for the mill, located at Mammoth Creek, some 30 miles from town, and by January 11 the first loads of lumber arrived in Cedar City in the Founders' Rescue Wagon.

The wagon remained in service throughout the winter, hauling hundreds of logs from the tree line to the mill, where the wood was processed and prepared for the journey into Cedar City. By September of 1898, SUU's first building, Old Main, was ready to welcome the school's students — a testament not only to the Founders, but to the animals and machines that helped in the cause.

Those who worked on preparing the wagon for the dedication believe that the piece will bring a compelling sense of history to a campus that has changed remarkably through its first century.

"It was a real challenge," said Blaine Allan, acting Cedar City Chapter president and a noted area blacksmith, who completed the preservation and restoration work on the wagon. "I've never seen a wagon like this, and I've seen a lot of them. I made sure I replaced all the pieces that needed replacing with native wood, from the same mountains where the original pieces came from."

"The thing about this wagon is that it's a piece of reality," said chapter president-elect Kent Myers. "This isn't a replica. It's the real thing. You don't see that very often." *By Phil Chidester*

COTTON MISSION CHAPTER

Down the Colorado to Lee's Ferry

Some 30 members of the Cotton Mission Chapter and their wives recently boarded rafts at Southern Utah's Glen Canyon



NEW MEMBERS

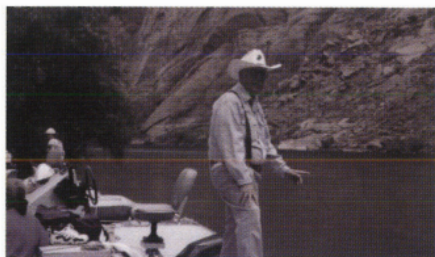
Norman M. Adams (CC)	Heber Thomas Hall Jr. (CM)	Paul R. Pedersen (AL)
Dennis K. Allan (CC)	Grant R. Hawkes (OGP)	Frank Penovich (SC)
Matthew Allen (TF)	Carey G. Hawkins (AL)	Blair Peterson (OLYH)
Richard Kirkham Andrews (AL)	Grover J. Hawkins (AL)	Freeman "Buck" Rogers (HARM)
Matthew W. Asmus (EMC)	Daniel S. Hess (AL)	Adrian Judd Ryan (CM)
Robert F. Bennett (TP)	J. Richard Hinchcliff (IF)	James C. Sandberg (CC)
Darin G. Bird (TP)	Frank W. Hirschi (CEN)	Kent M. Secrist (AL)
M. Glenn Bluemel (OGP)	Gus R. Horn (CEN)	Robert W. Sidwell (TF)
Eugene L. Bond Jr. (JRT)	Ryan J. Hulbert (AL)	Lloyd D. Smith (ME)
Melvin J. Brock (AL)	John S. Hummel (SD)	Douglas Albert Spencer (AL)
Paul C. Burgoyne (CC)	Ronald W. Jacques (USV)	Dale R. Street (CEN)
Lester Deuel Campbell (AL)	Michael C. Jensen (TF)	Reece Summers (TF)
Jack Cannon (CC)	Emaul Moroni Jenson (WASH)	Bernard Al Tait (CC)
Quinn Chamberlain (CC)	Evan W. Jolley (CC)	Dean T. Terry (CM)
Wallace Barratt Chipman (AL)	William Russel Jones (TP)	Robert S. Terry (AL)
Chad Conrad (AL)	Paul Keil (AL)	DeVon Tu'ua (TP)
Junius Blaine Covington Jr. (TF)	Earl H. Kendall (OGPI)	Douglas Urie (CC)
Thomas K. Dalton (CC)	Dee Kylene (CEN)	Thomas Eugene Urie (CC)
James C. Davis Jr. (TP)	Jean Lloyd Morrison (AL)	Evan J. Vickers (CC)
Richard A. Dotson (CC)	Warren T. Mumford (CC)	Howard Dale Wakely (AL)
Willis John Edgel (AL)	Lloyd G. Nash (AL)	Robert Wallace Whyte (OGPI)
Russel Fogg (ER)	Max S. Osborn (JRT)	Glenn H. Wilson (ME)
Raymond Frederick (TP)	Brent C. Palmer (CC)	Herman Jae Winkler (JRT)
Kenneth L. Frei (ER)	John Paxman (WASH)	

*In loving memory of our SUP brothers
who have recently joined their pioneer
forebears on the other side of the veil:*

CHAPTER ETERNAL

Clifton D. Anderson Glendale, Utah <i>Red Rock Chapter</i>	Allen Henry Lundgren, 81 Salt Lake City <i>Canyon Rim Chapter</i>	Kenneth Sutherland, 92 Salt Lake City <i>Murray Chapter</i>
Deane Whitney Baggs, 77 Ogden, Utah <i>Ogden Pioneer Chapter</i>	Dick Nebeker, Salt Lake City <i>Salt Lake Chapter</i>	Norman Lynn Taylor, 58 Ogden, Utah <i>Ogden Pioneer Chapter</i>
E. Dwain Buchanan, 82 Kaysville, Utah <i>Buena Ventura Chapter</i>	Melvin B. Peart Brigham City, Utah <i>Box Elder Chapter</i>	Hurschell G. Urie, 78 Ogden, Utah <i>Ogden Pioneer Chapter</i>
Chester C. Dean Tooele, Utah <i>Settlement Canyon Chapter</i>	Everett W. Ranck, 92 Salt Lake City <i>Salt Lake Pioneer Chapter</i>	Russell V. Walton Brigham City, Utah <i>Box Elder Chapter</i>
Ora G. Greaves Salt Lake City <i>East Millcreek Chapter</i>	John J. Smith, 85 Riverton, Utah <i>Jordan River Temple Chapter</i>	Charles H. Williams, 94 Idaho Falls, Idaho <i>Eagle Rock Chapter</i>
Clifton Howard Ludwig, 92 Salt Lake City	Marvin S. Stevens, Mt. Carmel, Utah <i>Red Rock Chapter</i>	Charles J. Wilson Brigham City, Utah <i>Box Elder Chapter</i>

PIONEER REJOICES IN THE LIVES OF THESE GOOD MEN, AND EXTENDS ITS SYMPATHIES
AND GOOD WISHES TO FAMILIES AND LOVED ONES.



Harold K. Monson

Dam and floated down the Colorado River to Lee's Ferry.

Along the way, they observed birds, fish and sheer sandstone cliffs towering above them, and found it interesting to listen to native lore (as well as a few tall tales) provided by their guides.

Led by Trek Committee Chairman Harold K. Monson and chapter President Lerue W. Winget, the group returned by bus from Lee's Ferry to Page, Ariz., where they stayed overnight. An evening dinner meeting was held, during which a brief history was presented about John D. Lee and Lee's Ferry, which not only served as a permanent crossing for LDS colonists to the American Southwest, but later served as the point of division between the upper and lower basin states for the allocation of water from the Colorado River.

The group topped off the evening singing songs around the motel piano. "I knew the piano was off-key," one of the motel workers said, "but the way your group sang it didn't seem to matter."

En route to Glen Canyon Dam, the group stopped at Pipe Springs, a historical Mormon settlement established as headquarters for an early grazing project. Built with sandstone walls rising 20 feet and pierced by rifle slits, Pipe Springs was built around a large spring and thus controlled the water in that part of the desert. Pipe Springs was also the southern-most station on the Desert Telegraph.

On the morning following the river trek, the group explored the dam and its visitors' center before returning home.

Submitted by Harold W. Norton

Chapters Award Scholarships to Tomorrow's Pioneers

SUP chapters have awarded a number of scholarships to deserving young students who have shown the pioneering

spirit as they have worked to overcome struggles and adversity in their lives. Chapter leaders indicate that the scholarships are the organization's way of investing in future pioneers.

Recent scholarship winners include:

Canyon Rim Chapter:

Bryan Lin and Huy Bui

Murray Chapter:

Michelle Wellington

Twin Peaks Chapter:

Cindy McAllister

and Amelia Anne Ward

Congratulations, winners!

WASHINGTON CHAPTER

A Chapter is Born!

The Southern Utah community of Washington received its own SUP Chapter last November when SUP President Karlo Mustonen created the Washington Chapter of the SUP.

The idea for the chapter was born last year when area Vice President Clarence Foy invited a few members of the Cotton Mission Chapter as well as a few potential recruits to meet in his home in Washington. After the group reviewed the names of potential members in the immediate area as well as the existence of possible service projects, papers were drawn up

and submitted to the National Society for the establishment of the new chapter.

Officers of the new chapter are: Derwin J. Orgill (president), Robert S. Webb (president-elect), Carroll DeMille and Kelly Hall (vice presidents), Millard E. Talbot (secretary) and Richard B. Mendenhall (treasurer). Charter members of the chapter include Raymond C. Berger, James E. McCullough, Ferrell Pugmire, Max Turner and Spencer B. Young.

Submitted by Harold W. Norton

JORDAN RIVER TEMPLE CHAPTER

Meeting With Outstanding Speakers

Recent meetings of the Jordan River Temple Chapter have featured outstanding speakers addressing interesting topics.

During one meeting, Stanley and Mavis Steadman told about their LDS Church mission to Vietnam, where they were called to teach English. And Dr. Lamar Barrett, professor emeritus at BYU, talked about Biblical excavations, the Dead Sea Scrolls and his extensive travels in the Middle East. These meetings have been excellent, both for information and for fellowship. ▼

Submitted by Gene Bond

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Pony Express, Stage Coach Link Utah to Outside World

A

pril 7, 1860 was a cold and stormy night in Great Salt Lake City. People were gathered to their homes following the annual conference of The Church of Jesus Christ of Latter-day Saints to consider the counsel of Brigham Young and other church leaders.

The city was dark when suddenly the pounding of a pony's hooves broke through the rain-drenched night. When the swift, spirited animal pulled to a stop, a horseman climbed off. It was Howard Egan, the saddle-tough Irishman who was well known to those in the valley as the man who had 11 years earlier brought the first printing press to the Valley. His clothes were wet from the storm, and he carried with him a mochilla with four mail pouches, two on each side of the saddle. Engraved on them were the words: Overland Pony Express.

Egan was the first of the riders of the famed Pony Express to arrive in Salt Lake. The mail had left San Francisco four days earlier carried by an excited young rider who climbed into the saddle from the wrong side while the people cheered wildly. He carried the mail about 50 miles, where another young rider took over, then another and another and so on to Salt Lake.

At the same time in St. Joseph on the Missouri River, another rider headed West carrying his mochilla. The riders, as far as possible, wore red shirts, blue trousers and a buckskin jacket.

In the *Deseret News*, the event was heralded for "bringing us within six days communication with the frontier, and seven days from Washington... a result we Utonians, accustomed to receive news three months after the date, can well appreciate."

For the next 16 months the Pony Express carried the news over the 1,900-mile St. Joseph-Sacramento trail, taking scarcely more than 10 days for the entire trip. Many of the riders were young men in their teens, often orphans. One wiry young man of about 15 years, who had lost his father, managed to get hired. His name was William F. Cody—later to be known as Buffalo Bill.

Howard Egan, in his forties, was possibly the oldest of the riders. He had two sons, Howard and Erastus (or "Rast"), who also rode.

Pony Express riders left the station at Echo Canyon, changed horses at the regular stop at Bitner's Ranch, and continued over the Gold Pass road to Salt Lake. Today there is a fine freeway where they pounded through the mountain passes into the Valley, and the mail

comes by airplane over the same mountains and desert in minutes rather than days.

The stage coach trail from east to west came through Parley's Canyon and down the hollow into the city. The last stop before reaching the city was close to the mouth of the canyon. There was a small stage stop there for a time.

The Overland Stage began using Parley's in preference to Emigration Canyon. In March 1862, the stage coach line was purchased by Ben Holladay, a Salt Lake Valley resident. He had served as a courier when he was only 28 years old, and had been a wagon master for the line. As the new owner, he extended the stage coach route into many small towns, but he still retained the road through Parley's Canyon as the main route. This continued for many years to bring business into Parley's Hollow as part of that route.

The arrival of the stage coach was always an important occasion. It brought news, people, things that had been ordered, mail and contact with the outside world. Unless otherwise occupied, people tried to meet the stage coach when it arrived.

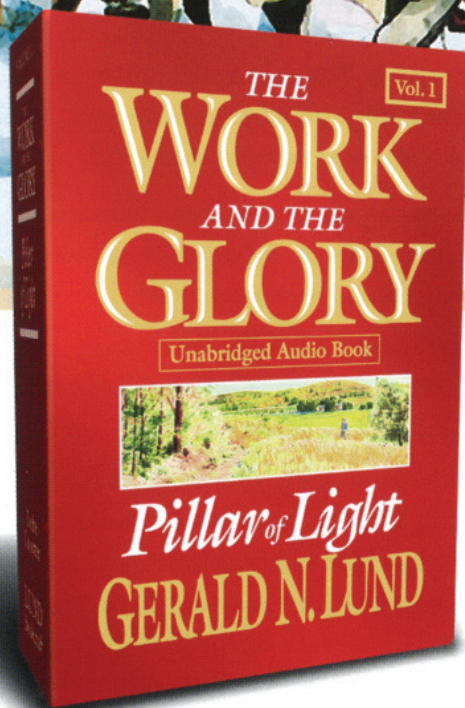
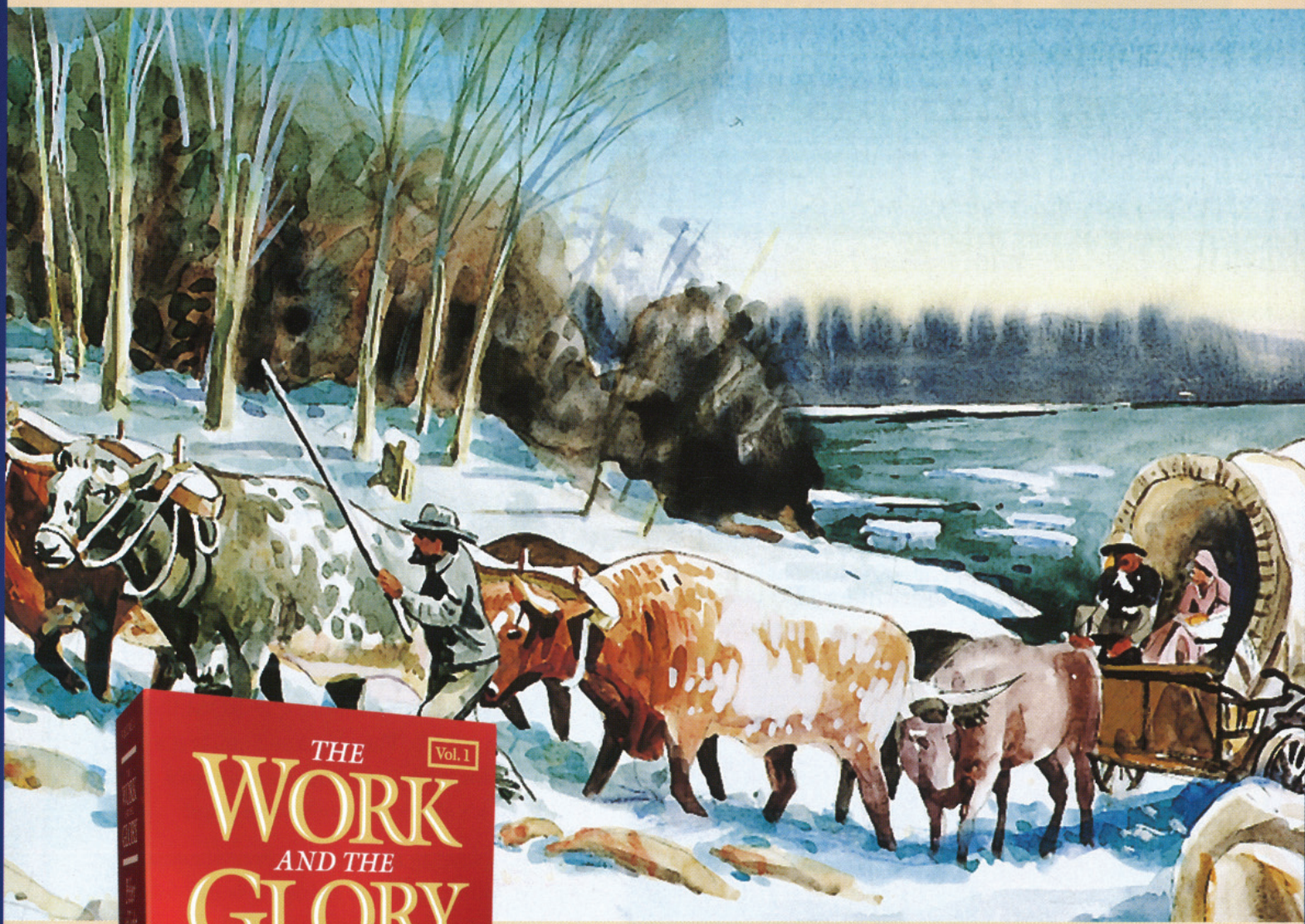
The old Concord Stage is perhaps best remembered. It was described as "a grand swinging, swaying vehicle, an imposing cradle on wheels hung on braces instead of spring, drawn by six or eight handsome horses which fairly flew over the ground."

The fare to Salt Lake was \$175, with an extra charge of \$1 per pound for luggage exceeding 25 pounds. The coach was built for safety, lightness and strength. It was built of well-seasoned oak. The wheels stood far apart to avert capsizing, with tires made of polished steel. The bed of the coach was cleverly and securely supported by iron bands that rested on leather through-braces to ease the jumps and bumps. The driver occupied an elevated seat, with a guard or passenger by his side. Inside were three reversible seats which, when turned, made a tolerable bed, except when mail bags interfered.

Holladay's line started at Atchison and ran to Denver, a distance of 650 miles. From there it ran another 600 miles to Salt Lake, and on to Nevada and California—about 750 miles further. Stations were usually 5-10 miles apart, with teams running from one station to the next. At each station a number of men were on-hand to guard the place, take care of the animals—they had to be in excellent condition—and assist in hitching and unhitching the teams. ▼

*Excerpted from
"Parley's Hollow: Gateway to
the Great Salt Lake Valley"
by Florence C. Youngberg,
published by Agreka Books.*

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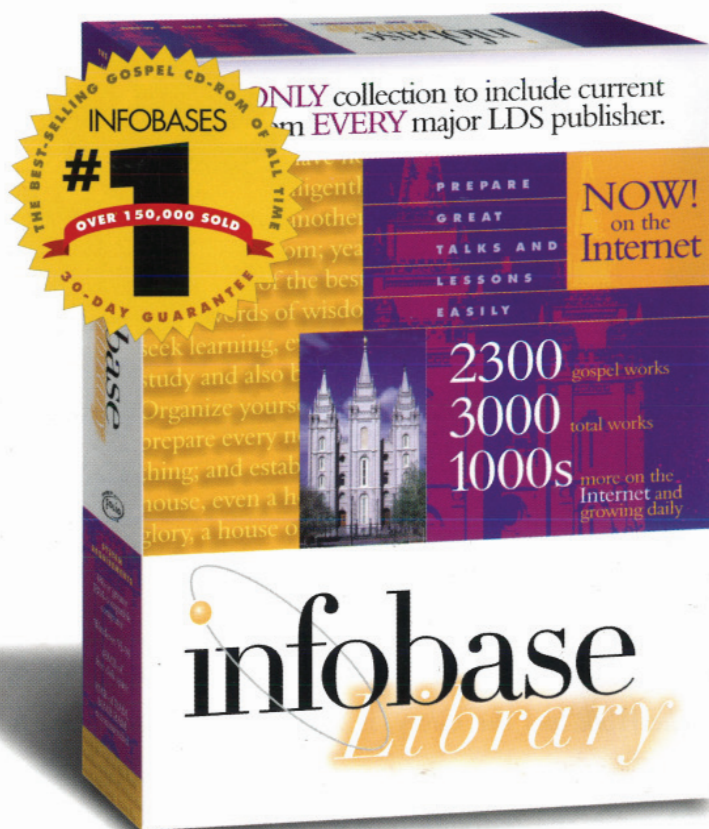
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